



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 1.

SAN FRANCISCO, SATURDAY, NOVEMBER 29, 1856.

NUMBER 39.

Poetry.

SPEAK GENTLY.

BY DAVID RATES.

Speak gently! It is better far
To rule by love, than fear—
Speak gently—let not harsh words mar
The good we might do here!

Speak gently! Love doth whisper low
The vows that true hearts bind :
And gently Friendship's accents flow ;
Affection's voice is kind.

Speak gently to the little child !
Its love be sure to gain ;
Teach it in accents soft and mild :
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may,
'Tis full of anxious care !

Speak gently to the aged one,
Grieve not the care-worn heart ;
The sands of life are nearly run ;
Let such in peace depart !

Speak gently, kindly, to the poor ;
Let no harsh tone be heard :
They have enough they must endure,
Without an unkind word !

Speak gently to the erring—know,
They may have toiled in vain ;
Perchance unkindness made them so ;
Oh, win them back again !

Speak gently! He who gave his life
To bend man's stubborn will,
When elements were fiercer strife,
Said to them, " Peace, be still."

Speak gently! 'tis a little thing
Dropped in the heart's deep well ;
The good, the joy, which *is* bring,
Eternity shall tell.

Letters

BY ORSON SPENCER, A. B.
IN REPLY TO THE

REV. WILLIAM CROWEL, A. M.

LETTER VII.
THE RE-ESTABLISHMENT OF AN APOSTOLIC CHURCH.

LIVERPOOL, August 28, 1847.
Reverend and Dear Sir.—The next subject in the order of my promise, contained in my first letter to you, is THE RE-ESTABLISHMENT OF AN APOSTOLIC CHURCH, after the similitude and power of the primitive church. Such an occurrence as this, truly demands proof of a palpable and satisfactory order, which, by the help of God, I will proceed to give.

The beloved apostle John, who survived many of his fellow-laborers in the gospel, and saw many damnable heresies coming into the church, and making havoc of all the faithful, and even the seven most faithful churches in all the earth, probably, right under his own faithful supervision, yielding to APOSTACY, and going over to Satan—this apostle, dear sir, in his solitary grief, was shown, by revelation from God, THE RE-ESTABLISHMENT OF THE TRUE CHURCH, with such wrath and vengeance following its wake, as should make an utter end of wickedness, give the righteous a thousand years rest, cleansing the earth by blood and burning, and bind the devil until the little season."

Now mark, sir, the emphatic words of this apostle before he left the earth, concerning what he saw would come in the last days. Hear now with a fixed ear, and an unbiased determined purpose to believe, and abide the declaration of your own apostle John. Now to the momentous words that cheered the few banished persecuted saints, that survived the bloody hand of Gentile apostacy. Says he—

"I saw another angel flying through the midst of heaven, having the everlasting gospel to preach to all nations, kindreds, tongues, and people; saying, Fear God and give glory to him, for the hour of his judgment is come."

There is no obscurity about this language. It is quite as intelligible and free from ambiguity as the language that predicted the marvellous

manner of the coming of Christ, which, however, men would not understand, through prejudice. "Behold a virgin shall conceive and bear a son," &c.

Now, sir, is it at all incredible that an angel should come to men? Or is it incredible that he should come soaring, or "flying in the midst of heaven to earth?" You certainly believe, that Jesus Christ and Elijah soared from the earth up through the air, or visible heavens. Is it not also credible, that God should employ an angel to carry a message to the nations? And as God ministered the law by angels to one man, Moses, for a whole nation, even so the angel that John saw, would minister his gospel message to some particular man, and that man should bear it to the nations of the earth.

Now, to what man might we expect an angel would bring such a message of vast importance? A great and wise man, or obscure or ignorant, or an old or young man? If we look at the past, we shall find that John was a boisterous fellow, from the wilderness, that had no fellowship for any existing religion whatever. He struck the axe deep at the root of every religious organization, notwithstanding there were, probably, some good men in every sect, but they were in error. This man, sir, was first and chief pioneer to the Lord of Life.

And who comes next to receive a message for all nations, and hold the keys of revelation for all nations? Now, reverend sir, fit the eye of your mind steadily upon him. And who is he? An honest, hardy, illiterate, bold, rough fisherman, that perhaps never saw the inside of a gentleman's drawing room. Here, sir, is the wisdom of God, and confusion for man. But to return. What is the man, to whom the angel shall give the gospel message of all nations, in the last days, according to the vision of John, the revelator? Let God, the Holy One of all the earth, speak in this matter, and let all the ends of the earth believe HIS holy word.

The Lord God of all flesh, sir, by the mouth of his servant Zechariah, tells us precisely what kind of a man this angel would speak to, and give the gospel, in the last dispensation. Speaking of the two great events (the building of Zion and Jerusalem, in the last days), Zechariah, with his ear open to the revelation of the same great event as John's was, says he heard the mandate of the Almighty to the angel, saying, "Go and speak to that young man."

Here we have it, sir, in the language and testimony of God himself, by the mouths of his two servants, John, the revelator, and Zechariah. John saw, after much inquiry before God about the restoration of the gospel to the earth, in clear vision, the angel in his downward flight through the heavens to earth, and also heard him proclaim his errand, and the message of joy and woe to the nations of the last days.

The other servant of God, Zechariah, like John, equally intent to know whether the true gospel ever would triumph in all the earth, and wickedness come to an end, had the happiness to see the angel, at the end of his downward flight, place his feet upon the earth, and witness the finger of God raised, and pointing the angel to a young man, saying, "Go, speak to that young man."

Now, sir, that you may be convinced beyond controversy, I will beg your attention to the marvellous coincidence between the matter of fact, as related by a guiltless young man, and the declaration of John and Zechariah; but first, you must readily admit, that according to the testimony of two prophets of God, an angel must come down through the midst of heaven to earth, in some period of the last days, subsequent to the lifetime of John, with such a gospel as was not on the earth; and that angel must communicate his gospel message to some certain young man, which the finger of God should point out to the angel.

To spend too much in studies is sloth, to use them too much for ornament is affectation, and to make judgment wholly by their rules is the humor of a scholar.

since declared should take place. He was, indeed, an illiterate and obscure youth of seventeen, of humble parentage, from the mountains of Vermont; but was he any less fit to receive such a message than any other youth, because he was illiterate or poor, or obscure, or rough and vulgar? This simple country youth told a tale of what he had seen and heard, in the face of all the broad, blazing science and christianity of the nineteenth century; but was he any less likely to be the youth that the prophets saw and spoke of on that account? Was it a marvellous tale that the Virgin Mary told about her offspring, as begotten of God the Father. Did the message that Joseph received, lead him to disfellowship all the religious systems of the day, as incompatible with the primitive pattern? so did Jesus, with the religions of his day. But lest some lingering doubt should remain upon your mind, whether the young man Joseph was the identical youth spoken of by the prophet just named, you shall have other proofs until reason is satisfied.

The prophet Daniel being greatly beloved of God, and of great faith, saw this scene of the visitation of the angel to the young man, and the laying the corner-stone of a millennial kingdom, and the time of its organization, and calculated the same, to a day, as will be developed in due time. Job wished that his words, or revelations and history, were written with a pen of iron (the engraver's tool) and laid in a rock. Now many of the prophets that lived and suffered on the American continent, and settled that continent about the time of the destruction of Jerusalem under Zedekiah, also wished their words written and laid in rock or stone. By great faith they obtained permission to have their records and prophecies laid up in stone, being neatly engraved with a pen of iron, on plates of the most enduring metal. Daniel saw this stone that contained the records, and spoke of it. Now this stone, containing the words of these prophets of that "other fold" spoke by Christ, had been buried about fourteen hundred years previous to its discovery, probably to a considerable depth in the earth, in what was then called the mountain of Cumorah. Daniel's language is very remarkable in regard to the manner in which this stone, with its contents and connexion with the angelic message, should come forth "out of the mountain without hands." The stone, probably, in consequence of the wear of the elements upon the earth under the guidance of God, was gradually resuscitated from the depths of its burial, until it was literally out of the mountain, and visible without the aid of hands.

Oh! how marvellous, literal, and exact the fulfillment of Daniel's prophecy! THE MOUNTAIN! THE VISIBILITY OF THE LONG BURIED STONE WITHOUT HANDS! The contents of this stone, long harped upon by commentators, joined with the whole of the angelic message foreseen by John and Zechariah, were to lay the foundation of a kingdom that should extend over the whole earth, and break in pieces all pieces all others, and never be thrown down. Daniel not only saw the stone, and mountain, and young man, and the whole beginning of this latter-day work, and calculated the precise year and day of the month when the kingdom (not the coming of Christ) should be set up; but he describes the small and weak governments into which the four great universal governments should be divided and subdivided. The governments that should exist on the earth when this stone should be brought to light, would be, in comparison with the four universal and potent governments of previous ages, as the numerously divided toes of a man's foot in magnitude to his body.

(To be continued.)

To spend too much in studies is sloth, to use them too much for ornament is affectation, and to make judgment wholly by their rules is the humor of a scholar.

Now, was the young man Joseph the man or look for another? His testimony concerning the angel that he saw, and the message that he received, if you will read it, coincides perfectly with what the two prophets had long

Progress of the Anglo-Saxon Race.

The London *Athenaeum*, contrasting the late census returns of the United Kingdom of Great Britain and Ireland and the United States of North America, says:—

"We are now enabled to measure the absolute progress of the Anglo-Saxon race in its two grand divisions, and to compare the laws of their respective growths in relation to each other and to the world. It is estimated, including Ireland and the colonies, that there is a grand total of men speaking the same language and manifesting the same general tendencies of civilization of 56,000,000, from which is to be deducted the three millions of negro slaves in the United States, leaving a remainder of fifty-three millions, chiefly of Anglo-Saxon descent, and deeply impregnated with its sturdy qualities of heart and brain, as the representatives of this advancing stock.

"Two centuries ago there were not quite three millions of this race on the face of the earth. There are a millions more persons of Magyar descent speaking the Magyar language, at the present moment in Europe than there were in Europe and America, of this conquering and colonizing people, in the time of Cromwell. How vain, then, for men to talk of the political necessity for absorbing small races! Sixty years ago, the Anglo-Saxon race did not exceed 17,000,000 in Europe and America. At that time, it was not numerically stronger than the Poles. Thirty years ago it counted only thirty-four millions; being altogether only three millions and a fraction more than the population of France at that time, and considerably less than the Teutonic population of Central Europe. In 1851 it is ahead of every civilized race in the world. Of races lying within the zones of civilization, the Slaves alone are more numerous, counted by heads, but comparatively few of this plastic and submissive stock have yet escaped from the barbarism of the dark ages. In wealth, energy and cultivation they are not to be compared with the Frank, the Teuton, and the Anglo-Saxon. Number is almost their only element of strength. Of all the races which are now striving for the mastery of the world, to impress on the future of society and civilization the stamp of its own character and genius, to make it law, idiom, religion, manners, government and opinion prevail, the Anglo-Saxon is now unquestionably the most numerous, powerful, and active. The great Continental States, the rate is considerably lower than in England. According to the progress of the last fifty years in France and in America, the United States, will have the larger population in 1870; in 1900 they will exceed 762, or not quite half. In 1850 the population of the United States was two millions and a third more than that of Great Britain in 1851; at this moment it probably exceeds it by three millions. The rate of decennial increase in this country is less than 15 per cent, while in America it is about 35 per cent. In the great Continental States, the rate is considerably lower than in England. According to the progress of the last fifty years in France and in America, the United States, will have the larger population in 1870; in 1900 they will exceed 762, or not quite half. In 1850 the population of the United States was two millions and a third more than that of Great Britain in 1851; at this moment it probably exceeds it by three millions. The rate of decennial increase in this country is less than 15 per cent, while in America it is about 35 per cent. In the great Continental States, the rate is considerably lower than in England. 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SATURDAY, NOVEMBER 29.

Speculations on Mormonism.

The Mormons and their movements appear just now to be exciting considerable interest among the press of this city, and various plans are suggested and speculations indulged in, either to arrest their progress or to foretell what their future will be. To the thoughtful and scrutinizing observer who has narrowly watched the progress and development of Mormonism throughout its various phases until the present time, the subject is one of interesting importance. Sectarians and bigots may dwell upon the delusive and degrading tendencies of its doctrines, and predict that it must explode or crumble to pieces in a short time, and its fate be left for the historian to record as a warning for future generations; but their views have but little weight with men of sense, who have taken many pains to study the history of this singular system and people. Though they may view it as a delusion, yet they can not but perceive that there is such extraordinary system and power connected with all its undertakings, that there is not the slightest probability of it terminating so suddenly. The wisdom, energy and unyielding perseverance, combined with the remarkable unity, displayed in every movement hitherto made by the Mormons, augur success of no ordinary kind in every thing they may hereafter undertake.

In an article in the *Evening Bulletin* of this city of Monday last, headed "Is Mexico destined to Mormonism?" the editor in alluding to the settling of Sonora by the Mormons, says:

"The expeditions that have already found their way into this region met a disastrous result, well calculated to deter others from similar attempts. If, however, the Mormons should turn their attention to such a movement, the consequences could not but be one of the most momentous character. An expedition such as they would fit out would possess none of the attributes of ordinary filibuster forays. It would not be composed of hastily enlisted recruits, encamped into the undertaking by delusive hopes, and destined to speedy disappointment. It would be a well disciplined army, composed of picked men—soldiers to whom such duties and such privations as might fall to their lot would be no novelty. Their movements would be well planned and well directed, and would certainly command a success proportionate to the influence exercised by its characteristics. And the members composing it would be as suitable to settlement as to conquest. It would not be expected to be self-sustaining at first, but it would be well supported by the people sending it out until such time as the colony established by it would be able to maintain itself and furnish an outlet for the superabundant population of Deseret—perhaps a refuge for its entire Mormon population."

If a colony of Mormons could penetrate to the centre of the State of Sonora, and locate themselves so as to open a communication with Guaymas, the result would be immediately beneficial to inhabitants of the State, and ultimately result in the advancement of the United States interests. The body composing that colony would keep off the hostile Indians either by force of arms or of negotiation, such as their Salt Lake experience has already rendered them proficient in, they would explore and ascertain the real character of the region which, in the opinion of the more imaginative, is destined to be a new California in the future, and they would prepare the way for that Americanization (if we may use the word) of the northern States of the Aztec confederacy, which, whether for weal or woe to the American Union, must, at some future day, take place.

"It may be that, in the view of many, this foreshadowing of a possible destiny of the singular people who dwell in the Great Salt Lake Basin will seem chimerical and void of probability. A glance at the events of the past eight years and considering for a moment how a prophecy embodying these occurrences would have been received at the commencement of that period is all the reply we have to make to the position such observers occupy. We do not speak of this movement as an understood design of the Mormon leaders, or claim that there is any tangible reason at present for a belief that they will at an early period engage in it. Such a step is certainly a practicable one, and we are simply considering what may be the events which will lead to it and its proximate and ultimate consequences."

We should be much better pleased if our Government would consult her own interests sufficiently, to never subject us to the necessity of making Mexico a "refuge for Deseret's entire population." We have been driven and dispossessed of our all too frequently, to cause us to look forward to such a movement with the slightest degree of pleasure. It is an interesting inquiry to all, however, whether Mexico will ever be Mormonized or not. And if it should be, whether it will be done by the means suggested by the *Bulletin*, or not?

Apprehensions have been indulged in by many, lest the Mormons, when they should obtain sufficient power, would follow the example of Mohammed and bring the sword to their aid as an auxiliary in proselytizing men to their creed; but their past history completely refutes such ideas, and proves such apprehensions to be entirely groundless. The spirit and genius of Mormon-

ism is directly opposed to the use of such means to effect such purpose. If we were to undertake, however, to answer the question "Is Mexico destined to Mormonism?" we should reply in the affirmative, and not only Mexico but this entire continent, and, in fact, all the world is eventually destined to be Mormonized. But it will not be brought about by the aid of fire and sword as auxiliaries. The means which have been so potent thus far in bringing Mormonism to its present pitch of greatness, and which have Mormonized so large a portion of country, will be the only means necessary to carry forward to the fulfillment of its high and glorious destiny.

The secret of the Mormons' unity and success, and their triumph over every difficulty, lies in the fact that they do right, and, consequently, have the aid and support of a divine arm. No community or nation, therefore, desirous of seeing the triumph of correct principles, need stand in the slightest dread of the Mormons or their designs, as the moment they would cease to act uprightly and justly, their power and unity would begin to decrease, and they would be as other people. We are decidedly of the opinion of the editor of the *Bulletin*, when he hints that a movement such as he alludes to, is not an understood design of the Mormon leaders, or that there is any tangible reason at present for a belief that they will soon engage in it. But if the Mormons should ever turn their attention to the occupancy of Sonora, or any other portion of territory, to insure the success which he thinks would be sure to attend a movement of that kind on their part, all may rest assured that it will be done upon correct principles. It would not be a filibuster expedition to wrest by the force of arms from a weaker people their lands and possessions, but would be entered into with a determination to benefit the first occupants of the soil as much as to be benefited, and carry out the principles of justice and virtue.

It is quite probable that before that day arrives, if it ever should in the manner this writer imagines, changes will have taken place. There are numerous valleys yet within the borders of Utah to be occupied and thickly settled, before the cry for more room will be uttered; and until that cry is heard, the people of Utah have enough to occupy their attention without sending colonies to Sonora.

Falsehood and Hypocrisy—An Apostate and his Endorsers.

THE *Pacific* of Thursday comes to us laden with articles against Mormonism. They consist of a communication from John Hyde, jun., to the Editors, in which he renounces "Mormonism," and terms its doctrines errors and heresies; another from the same individual, entitled "Utah as it is," published in the Sandwich Islands *Polygamy*, and copied from that paper into the *Pacific*, in which he gives his reasons for forsaking "Mormonism;" a communication dated Honolulu, from a person by the name of Strong, headed "Mormonism Renounced," in which he gives a sketch of Hyde's life, and his reasons for renouncing Mormonism; and an editorial on the same subject from the pen of the editor of the *Pacific*, in which he expresses his happiness at learning of Mr. Hyde's renunciation of this error, and indulges in the hope that, though an insignificant instrument, he may yet prove really more powerful than legislation and armies in overthrowing "the legions of a false prophet."

Our readers will have already learned by a perusal of our Sandwich Islands' correspondence of last week, Mr. Hyde has also been engaged in Honolulu in lecturing against Mormonism. The arrival of another vessel from the Islands puts us in possession of a synopsis of this lecture. As with his communication, entitled "Utah as it is," this lecture charges the Mormons with stealing, perjury, and lying, and is very bitter in its opposition to polygamy and its fruits. The existence of these evils is among the reasons assigned for his abjuration of Mormonism. These evils, he says, have been of long continuance, and he has not been ignorant of them. During his residence in Utah he saw "tyranny and wrong, corruption and sorrow, vice and crime"—and "heard contradictions and inconsistencies in doctrines, ridiculous pretensions miserably supported, outrageous imposture and intolerant bigotry." He there knew that the Mormons were "liars of nine years' standing"—that they had "positively, deliberately, wilfully lied"—and that Polygamy was subversive of man's happiness and women's peace, instead of purifying and elevating man, it was a most depraved curse. This knowledge he gained during his residence in Great Salt Lake City. After his arrival there, so says his biographer, Strong, "his eyes were immediately opened to the absurdities in its doctrines, the abominations in its practices, and its demolishing influence over its votaries."

But though fully aware, as we learn from his own acknowledgements, of the existence of this corruption, vice and degradation in Mormonism, with his eyes wide open to "the absurdities in its doctrines, the abominations in its practices, and its demolishing influence over its votaries," he starts from Great Salt Lake City as a missionary to the Sandwich Islands—forsakes his wife and child, leaving them to the tender mercies of those whom he now terms thieves, vil-

lains, and murderers—journeys nine hundred miles in the character of a missionary of Mormonism—causes himself to be published as such in the public prints—lectures as such in San Francisco, and not only upon the other principles of Mormonism, but even upon Polygamy, which he now declares that he knew for some time previous to leaving Utah to have originated in the lusts of Joseph Smith, and to be degrading to women and productive of heart-wrongs, anguish and despair—bears testimony repeatedly before public congregations in this city to the truth of Mormonism and that he knew it to be of God—permits a sketch of his lecture on Polygamy, with his testimony appended that Mormonism is true, to be circulated in this paper in which he has published the statement, that when here and previous to his arrival, he knew Mormonism to be absurd, abominable and demolishing—leaves here still styling himself a missionary of Mormonism, and while on the voyage to the field of labor assigned him, suddenly ascertains that he has known Mormonism to be false, erroneous and abominable for years! The only opinion that any person can have of another who would act with such hypocrisy, is to quote his own words, that he "positively, deliberately, wilfully lied—wrote lies—published and circulated lies," and used all his power to make people believe and embrace that which, he now says, he knew at the time to be a lie. And yet this is the insignificant David whom the editors of the *Pacific* think may prove more powerful than legislation and armies in overthrowing "the legions of a false prophet!"

No man who had a spark of love for his family, and knew the corruptions and abominations of the Mormons to the extent he says he did, would have left them in such a nest of profligates as he describes the Mormons to be. Neither could as honest, wise and pure a man as he would fain represent himself to be throw the *Pacific*, possibly have lived for the length of time he did in the midst of so much abomination as he says exists in Utah. Such an individual, if such a state of things should really have existed there, would have made but a short stay, and then in leaving would not have left his family behind, nor have left in the character of a missionary! Again, if he knew of the existence of these evils and abominations while in Utah, he certainly could not have been ignorant of them while he was in California; there was not the slightest necessity of his taking a sea voyage of upwards of two thousand miles to find them out; and if he knew of their existence while here, why did he preach lies, solemnly testify to lies, and use every exertion to pain them off upon the people of this city as truths? Why did he not, instead of publicly testifying to the truth of Mormonism, testify to its falsehood?

"As an expiring effort," he says in his communication, "and far more to endeavor to satisfy myself than to convince others, I delivered the lectures, one of which you published." To endeavor to satisfy himself of what? To endeavor to satisfy himself that Polygamy was abominable? That, he states, he was satisfied about long before he left Utah. To endeavor to satisfy himself that a system which he knew to be abominable was not abominable—to endeavor to satisfy himself that a system which countenanced perjury, stealing and even murder, was good and virtuous? How ridiculous! Was it to satisfy himself and not to convince others that, while lecturing here, he testified that it was true? The lectures he delivered here were on the scripturality and morality of Polygamy; has he weakened either the scripturality or morality of Polygamy as practiced by the ancients, by any thing he has yet published relative to its practice by the Mormons? "Hyde's own lecture," says Mr. Strong in his letter to the *Pacific*, "demolished all his lingering faith in his former delusions, and he saw with the clearness of a line of light that Mormonism was nothing but a system of imposture." And yet, though he saw with the clearness of a line of light after this lecture that it was nothing but a system of imposture, he suffered a week to elapse, and then, instead of avowing his unbelief, sat down and wrote a letter to the *Pacific*, correcting the report of his lecture, strengthening his positions in favor of Polygamy and re-affirming his entire confidence in Mormonism.

He now "solemnly, calmly" asserts that he knows Mormonism to be false, and predicates his assertion on the effects which it produces in Utah. The practice of polygamy there, he now says, degrades and depraves women, makes them wretched, destroys home, produces an unruly, swearing, lying, precocious and profligate race of children. He must, then, while here have acted the part of a consummate hypocrite, and have deliberately, wilfully and corruptly lied; for in his last lecture, a short sketch of which was published in the *Pacific*, he states that its effects were good and immeasurably superior to the effects which followed monogamy. He then stated, that "he had seen more obscenity, licentiousness and crime in this city in one night, than during the whole of his stay of several years in Utah." A liar of years' standing can not be depended on. His testimony is inadmissible." The testimony of such a wilful perjurer would not be received on the simplest case." Yet this man, who has told, published and circulated such glaring, unblushing and palpable lies, the editors of the *Pacific* and their correspondent, J. D. Strong,

think will be likely to annihilate Mormonism, and convince every honest Mormon of his error. Bah! the idea is absurd.

The course taken by the *Pacific* in this instance is but another illustration of the folly and imbecility men will indulge in to bolster themselves up in their opposition to Mormonism. Had Mr. Hyde continued to be a believer in Mormonism, and continued to testify in the most solemn manner to its entire truthfulness, his testimony would not have received the slightest attention from these gentlemen; but having invalidated his own testimony, and proved to all men that his word is utterly unreliable and that he has been acting the hypocrite for years, they suddenly become enamored with him and are profuse in their expressions of sympathy for his deliverance. If the editors of the *Pacific* can find any comfort and support in publishing such a mass of ridiculous falsehoods, contradictions and inconsistencies as are contained in the articles we have alluded to, and imagine that by these means they will be able to counteract the "threatening evils" of Mormonism, we are perfectly willing they should have their wish; but after a little they may learn that the apostacy of a Mormon and his declaration that polygamy is immoral, does not make it so—that his unbelief neither destroys its scripturality, nor blots out a single syllable in its favor from the word of God; and that it would still stand out bright and pure, as a doctrine approved by the Lord and believed in and practiced by his ancient servants, though every Latter-Day Saint should apostatize and deny its truthfulness.

We understand Mr. Hyde intends revisiting this city on his way to England; if he should, and concludes to lecture on this subject, as hinted by Mr. Strong, we have no doubt but his efforts will be productive of more real good to Mormonism than his most active exertions in its favor could have been, so long as he preached in the spirit that he evidently did while here.

OUR NEIGHBOR, THE GOLDEN ERA.—Can not the editors of the *Golden Era* secure upon reasonable terms the services of the *Herald's* invaluable correspondent on Mormonism? If they could by any means secure the aid of his pen, such obsolete stories as those they published last week, under the head of "Mormonism as it is," from the goose quill of the emasculated Ferris, would never again disgrace their columns. You evince but little taste, gentlemen, in the selection of such stale, threadbare stories. We feel confident that the inventive brain and unscrupulous pen of "Amicus Curiae," would be of great importance to you in furnishing bright, sparkling and amusing scraps direct from the mint, on Utah and the Mormons. When our contemporaries become so hard pushed for extracts on this subject as to be compelled to resurrect such antiquated stuff as that which disgraced the columns of the *Era* last week, and are unable to secure the services of a competent correspondent, they had better give us a call, and we will try and supply them with something more suitable, as we contrive to keep a few items of this kind on hand. To publish articles on Mormonism of so old a date as those written by Ferris and wife, in this progressive age, is an imposition on the public; they require something new, spicy and interesting, mixed with considerable romance about this ever-advancing system of Mormonism. From the specimens we have seen of the ability of "Amicus Curiae" will be apt to reveal the end of this state of things which they described. But they proved themselves, as "Amicus Curiae" will certainly prove himself, to be dullards in destroying what the future would bring forth.

RAIN.—There is every prospect at present that we will have a plentiful supply of rain the coming winter. From all parts of the country the welcome intelligence is pouring in of the abundant fall of this much-needed blessing. A wet winter will give an impetus to all branches of business; the farmer, the stock raiser, miner and country dealer, will all be benefited, and it is therefore, anxiously looked for. Another winter as dry as the last, and the one previous, would be severely felt throughout the country.

EXTENSIVE ROBBERY—MONEY RECOVERED AND SUSPECTED THIEVES ARRESTED.—On Wednesday night last, a tin box, containing nearly \$2,000 in gold coin, and some what more than \$1,000 worth of jewelry, was stolen from Mr. McDonald. It appears that he had the box concealed under the mattress of his bed in a sleeping apartment connected with his drug store, on the corner of Kearny and Jackson streets. During the evening of Wednesday he had occasion to go out, and left the premises in charge of his clerk. Returning not long afterwards, he found the box was missing. He at once went to the Police Office and gave information of the robbery to Captain Lee. After some little trouble Capt. Lee and officer Salisbury succeeded in obtaining possession of the identical box, unopened; it having been found in a pile of shavings in the vicinity of a house to which they had followed a man whom they suspected. This person was suspected of being an accomplice of the clerk's. The clerk, and this man, together with several others were arrested on suspicion.

A SINGULAR FISH.—A small fish with four legs was caught in the harbor by a native last Monday morning, which is certainly the most singular specimen of natural history we ever observed. It is a little larger than a frog, about three inches long, and its feet, which are evidently used for walking on the bottom of the sea or for swimming, are webbed like a duck's foot or perhaps a seal's. In shape it resembles the short sun fish pictured in natural histories, and has two teeth quite prominent. It has a dorsal fin and also a tail. Its color is dark brown with spots. We have noticed in the United States paper that Prof. Agassiz has lately received from the California coast a fish with four legs.

CURIOS DISCOVERY OF A QUARTZ LEDGE.—Major Downie, the founder of Downieville, a pioneer miner, furnishes the *Mountain Messenger* with an account of a curious discovery of a ledge of rich quartz in Sierra county. It seems that the Major, who, like a thousand others, was in bad luck, had an idea that there was some rich quartz in that neighborhood, but could not find it. A Chilean however went out to shoot game, killed a grouse, and immediately under the spot where it fell, was a piece of gold-bearing quartz some forty ounces in weight, thus the ledge was discovered by a man who was not looking for it. The Major has concluded that prospecting won't pay and has gone into the tunneling business.

Tell me the books a man reads, and I will tell you what his mind is.

"Amicus Curiae" vs. Cripples.

THAT highly veracious *Pacific* shot, the San Francisco *Herald*, in its issue of Monday last, published a communication purporting to have been written at Fillmore city, under date of Sept. 15th, 1856, the writer of which attempts to give a list of the members and officers of the last Utah Legislature, with the number of wives belonging to each individual. The *Advertiser* of the same evening in commenting upon this choice production, says, "as to the truth (?) of its statements we have no means of judging." Had the editor of the *Bulletin* but reflected a moment, we are of the opinion that he would have written differently, as from his experience he should have every means of judging of the truth of any statement made thro' the columns of the *Herald*. We have never seen the time during our residence here that any statement of importance it published could be relied upon. Its editor and correspondents have ever delighted in hyperbole, whether in dilating on the proceedings of the Vigilance Committee or any other subject of moment. Particularly has this been the case when Mormonism or the Mormons have been alluded to. To publish a sober, truthful article in that sheet on this subject would be next to impossible, and something we presume the public have never yet beheld. There is such an air of improbability about this communication, however, to which we allude that the most credulous can not believe it. To represent nine out of thirteen members of the Legislative Council in Utah to be cripples and near-sighted, and yet have in the aggregate 171 wives, is a *leste* too strong even for the readers of the *Herald*.

In preparing such an article for San Francisco consumption, the writer ought to have consulted the editor as to the most suitable style; his experience has been so extensive in dishing up articles of this kind, that his advice could scarcely have failed to benefit. It is really cruel for this "Amicus Curiae" to cripple and make purblind so many hale, hearty, active far-seeing men in one communication; if he had no mercy for them, he ought at least to have spared the feelings of their 328 wives. If they had been as imbecile and near-sighted during his residence in Fillmore as he has represented them to be, we are inclined to think that his time there would have been much more agreeably spent than, if rumor speaks correctly, it was. Two runaway judges and a secretary from Utah Territory told once just such "sober truths" as these published by "Amicus Curiae," and like him thought "the dark and doleful future" would be apt to reveal the end of this state of things which they described. But they proved themselves, as "Amicus Curiae" will certainly prove himself, to be dullards in destroying what the future would bring forth.

RAIN.—There is every prospect at present that we will have a plentiful supply of rain the coming winter. From all parts of the country the welcome intelligence is pouring in of the abundant fall of this much-needed blessing. A wet winter will give an impetus to all branches of business; the farmer, the stock raiser, miner and country dealer, will all be benefited, and it is therefore, anxiously looked for.

WALKING MATCH.—It is stated that James Keenan, who recently walked in this city for one hundred and six hours without cessation, is about to test his power of endurance with Oliver Trainer, an English pedestrian, for a wager of five hundred dollars. The winner, in addition to the money, is to wear the champion belt.

ATTEMPTED HIGHWAY ROBBERY.—An attempt was made on Sunday morning, about one o'clock, to rob Mr. Theodore Myers, a street contractor of this city. While on his way home, on Stockton street, between California and Pine, two men, with masks on, jumped from behind a cart and tried to catch hold of him. He drew a pistol, however, and warned them off.

SENTENCE OF DURKEE.—Judge Coon sentenced John L. Durkee on Saturday morning for an aggravated assault upon Campbell, a steamboat runner, to pay a fine of \$270, or be imprisoned in the county jail for three months.

ACCIDENTAL DROWNING.—Wm. Harper, a resident of this city, was accidentally drowned on Sunday noon last in Lake Merced, in the rear of the Lake House, by the upsetting of his skiff while he was duck shooting. The deceased leaves a family to deplore his loss.

DIVORCE.—We are informed that five divorce suits were commenced on Thursday in the Twelfth District Court. This exhibits more forcibly than lengthily the morality of the community.—[Town Talk.]

INTERRUPTED.—Telegraphic communication between this city and Stockton was interrupted during the storm on Sunday evening. A number of the poles were blown down by the wind, and the line was otherwise injured.

THE WESTERN STANDARD.

Correspondence.

FROM THE SANDWICH ISLANDS.
WAILUKU, MAUI, H. I., Oct. 22d, '56.

DEAR BROTHER CANNON:

I set myself at this time to communicate a few lines to you, knowing that you will be expecting to hear from some of us soon, as pertaining to the work in which we are all mutually engaged. This is the first time that I have taken my pen to address you since my sojourn upon these Islands, not however because I have not often thought of you, and solicited your prosperity and support in the arduous duties that are required at your hands, as well as those of your fellow laborers; but knowing that there were others who corresponded with you from time to time, from whom you would be enabled to acquire every necessary information pertaining to the general movements of affairs in this country.

On the 6th instant, our general Conference convened at Wailuku, and, continued in session four days, during which time the spirit of union and love characterized all our movements, as they always have heretofore; and we truly had a season of rejoicing together. You can no doubt realize that we in a measure know how to appreciate the blessing of meeting together, and enjoying each other's society, after being separated for months among the natives, and having no other society, comparatively speaking, to mingle in. Our joy was also increased upon that occasion in having the company of Elders Smith, Mitchell, France, Young, Brown, Ross, Wright and Dowell of our reinforcement from Utah, who arrived upon this island on the 23d ultimo, all in good health and spirits; the latter, however, did not reach this place until the 6th inst.

By the same vessel we also received a supply of the Hawaiian Books of Mormon which you forwarded, all in good order. They met I assure you with a warm reception, and I trust that we shall not hereafter hear the inquiry so often from the natives: *adai mo i kau kau kau a Mormon*. Insomuch as I have been appointed by President Smith to take charge of the sale and distribution of the Books among this people, be assured I shall spare no pains, so far as I am in power, as well as the united efforts of all the Elders to dispose of them as soon as possible, and make returns to you in due time, altho' to look at it naturally, taking into consideration the situation of the Saints, I do not anticipate a speedy sale of all the Books, unless something new turns up to put money in circulation; the fact is, times were never known to be so hard upon these islands, since they have laid any claim to civilization, as they are at present; there is no labor or money to be obtained, and they have not got it, hence many will have to do without for the present, who otherwise would be glad to purchase.

There has been but very little rain in this section of country for some eight or ten months past; everything feels the effects of extreme drought. At Kula, the majority of the inhabitants have taken to the tops of the mountains, to supersede the necessity of carrying water from four to five miles, every creek and spring in that neighborhood having dried up for several months. The plains about Kula and this place are as dry and desolate as our sandy deserts in America, and that is about the situation of all this part of the country. I have been thus particular in mentioning these few items, knowing that you have formerly resided upon this island, and have been conversant with the situation of affairs in general. You doubtless have received ere this touches you the minutes of our Conference, by which you will learn of the situation and prospects of the work of the Lord upon these lands; therefore it will not be necessary for me to descend to particulars upon that subject, suffice it to say, that "Mormonism" is not dead yet, but is in healthy and flourishing condition as I have ever known it in this country. While there are some who seem to lightly esteem the principles of life and salvation, and are occasionally turning back unto the beggarly elements of this world, others are living their religion about as well as they know how, and are daily increasing in faith and good works.

Praying the Lord to bless and prosper you in all your labors, I subscribe myself your brother and fellow laborer in the Gospel of Christ,

H. P. RICHARDSON.

FROM THE SANDWICH ISLANDS.

From our Correspondent:

HONOLULU, Oahu, H. I., Nov. 5th, '56.

BROTHER CANNON,

DEAR SIR: As the Yankees are intending to sail tomorrow, I thought I would drop a few lines and send by brother Hurst, who expects to go to the coast on her. Brother H. is from Australia—came here with the company under Elder Burr Frost, and has been laboring in this mission nearly ever since, and I believe he has been a faithful advocate of the principles of this Church, which are the principles of righteousness and salvation.

At our last Conference Elder Hurst was released, together with Elders O. K. Whitney and W. B. Rogers, with liberty to proceed to Zion as soon as they could make the necessary arrangements. At last accounts Elder Rogers was at Lahaina with no prospect of getting to the coast, but doubtless the way will open sooner or later.

The affairs of the Church remain about as usual; I have not been able to perceive that John Hyde has done any injury to Mormonism, altho' I will give him credit for doing all he could in the way of lying and slandering us as a people, and trying to make us doubt, the doctrines which we have embraced, appear in an unfavorable light to the public in general on those Islands. He was not content to expose the foreign part of the community, but he must also deliver a lecture to the natives, which was interpreted to them verbatim by Mr. Smith, a Calvinist minister. At first, Hyde took well among some of the leading men of this place, simply because he had apostatized from the Mormon faith, and could, therefore, be used, they thought, as a club to beat the Mormons with; and also to convince every one else that what is termed Mormonism is an abominable doctrine, only calculated to consummate the degradation and ruin of all its adherents. This is a great many of them were prepared to believe beforehand, and were glad of a pretext to march their forces and annihilate at one fell stroke all that existed of Mormonism on these Islands, and truly thereby inflict a wound in the main body that it would take a long time to recover from. But disinterested persons could see at a glance the inconsistency of his whole course of conduct. Even should they believe his statements (which I do not believe one out of ten ever did) they could only form an exalted opinion of the people; it is, however, impossible to give credence to a tale which contradicts itself. In his exposition and refutation of Polygamy, he appeared to set a holy horror at the misery and wretchedness which the old

Patriarchs unrighteously created in their own families by the practice of such an "abominable doctrine." It would be useless for me to attempt to give an idea of the wretched beings that Mr. Hyde made out Abraham, Jacob and others to be; he did not envy them their happiness, he said, nor yet their families. To sum it all up, by using a familiar phrase, I think the last evening that he lectured, he "run the thing in the ground;" some of his best friends were disgusted with him, at least they say so.

I understand he intends to return to San Francisco, which if he does, perhaps you may learn the state of mind from his own words.

It is still times here as usual, altho' the shipping has come in pretty freely for a few days past, and consequently there begins to be a prospect of better times, yet I think some of the leading business men will have a pretty close time, unless there is a great change for the better. But hard times are what we are expecting to come upon the earth until the prophecies shall be fulfilled, in the destruction of the wicked.

EDWARD PARTRIDGE.

THE COOKE TRADE. Of all the nefarious trades to which mankind is prone, this is the most abominable, says the S. F. Chronicle, there has been none perhaps, the African slave-trade excepted, more horribly revolting in its characteristics than that now carried on in the liberal and enlightened nineteenth century, called the "Cooke trade." It is strange indeed, that in these days of enlightenment and civilization, of liberty and progression, that a government can be so blind as to let wind up, if not entirely lost, the slaves of Africa, and the sons and daughters of the Chinese coolies because they are weak and ignorant to be doomed to wretchedness and death. Yet at Callao we hear of cargo after cargo of this human freight being delivered, and what is worse and more deplorable than all besides, from Americans and English seafarers. We hear that the wretched beings dying on the high seas, from consumption, scurvy, thirst, and foul disease engendered by close confinement, without air or nutriment, in the holds of ships. We hear of these unfortunate mauldred one another in the agony of their suffering; and yet although the thing is plain and palpable, before our very eyes, the Christian world shrugs its shoulders, and leaves the helpless creatures to their fate. The poor creatures, too, are not left alone; the parricidal crew, as well as the slaves, are to be pitied. On going to the door, they saw the grizzly standing on his hind legs eating the meat. Koepart took an axe, slipped up behind him, and struck him on the head with the edge, splitting his skull and scattering his brains on the ground. The grisly turned and showed fight, but the others coming up, armed with axes and clubs, he was soon overpowered and killed. His hand was considerably injured, the end of one finger being entirely off.

GRIMLY KILLED. Mr. Jacob Koepart killed a large grizzly about a week ago, near Bear Valley, with an axe. A piece of meat had been hung to the limb of a tree near a cabin occupied by Mr. Koepart and several others. The bear, who had been feeding on the meat, had somehow torn the pail it was hanging in.

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Causes of Decay of the National Health.

Two things are generally conceded, viz: that the American women are not as healthy as the European; and that the present generation, especially the women, are not as healthy and vigorous as the former one.

What are the causes? Not our climate, for that is the same as it was when the women of this country were as healthy as the English, Scotch and Irish, and when both sexes were as vigorous as their ancestors, or any other people. The change, then, must be owing to changes in our domestic habits and modes of education. Some of these will now be indicated.

Nothing so certainly deteriorates and undermines the body as habitually breathing impure air. The open fire-places in kitchens, parlors, bedrooms, and workshops, secured to our ancestors pure and cool air. But at the present day, close stoves and close sleeping rooms, with no proper ventilation, are debilitating perhaps nine-tenths of the people, while children are crowded into school-rooms heated with stoves, and almost never properly ventilated.

Four fifths of all the food and drink taken are thrown off through the lungs and skin. Every pair of lungs vitiates one pint of air at every expiration. That is equal to one hog's head of air each hour for every pair of lungs.

No room, then, can be properly ventilated that does not receive from without at least one hog's head of air each hour for every pair of lungs. This is always secured by open fire-places, but by a stove almost never. Thus it is that the greater part of this generation have had every bodily tissue nourished by imperfect blood; thus inducing a delicate of feeble constitution.

A second cause of debility is the want of vigorous exercise, especially to the arms and trunk. In former days the children worked with their parents in pure and cool air for several hours a day, and thus exercised the muscles most important to health, especially to female health.

But in these days, school children, especially the youngest girls, have little vigorous exercise. And where exercise is demanded, a walk of a mile or two is deemed sufficient, while the exercise of the muscles most important to health is entirely neglected. Thus both sexes, but especially that upon whom depends the constitution of the children, are every year becoming more delicate and sickly.

The third cause of national debility is a change from a simple to a stimulating and luxurious diet. Stimulating food provokes an unnatural appetite. A great variety tempts to excess. Both combine to overload the organs of nutrition, and the whole organization is strained and overworked to throw off the excess.

The more food we eat and the richer it is, the more exercise is needed. But, instead of this, the people constantly are eating more and exercising less. Meat is the most stimulating food there is, and there is no other nation on earth where all classes devour such quantities of meat, fat, butter, sugar, molasses, hot cakes and hot tea and coffee. And no nation on earth have such bad teeth, and every other indication of a debilitated constitution.

A fourth cause of national debility is excess in stimulating the brain, unbalanced by exercise and recreation. Fifty years since, to read, write and cipher, were all that was expected out of a college course. No daily drilling in hot school rooms, in all manner of sciences, with evening lessons at home. No Sunday lessons; no books for children at every turn, both Sundays and week days. There is fifty times as much intellectual stimulus of the brain in childhood as was ever known in former generations. Then the cares, business, and excitement of all kinds, for both men and women, have increased at an equal ratio. Everything is going on at high steam pressure. Now, the more the brain is thus stimulated, the greater the need for pure air, exercise, and seasons of relaxation. But, contrary to this, the more the brains of children and adults are stimulated, the less relieved. To use the words of medical writer, "the constant exercise of the brain takes up the chief strength of the system, and consumes it in feeling and thinking."

Another cause of general debility is the fashions of the female dress. The stays of our ancestors were trifles compared with the accumulated enormities that have been practiced on the female form during the last twenty years. The thin covering for the upper portion of the spine and the vital organs in cold weather, the accumulation of clothing on the lower portion the pressure of tight dresses around the waist, the pressure of whalebone in pointed waists; and the weight, as well as the heat, of the enormous mass of clothing resting on the hips; all these combining with delicate constitutions, have produced, and are increasingly producing, terrific results that are but little known or understood.—[Electric Medical Journal.]

PAPER from Moss.—A Dr. Terry, of Detroit, has been experimenting on a half ton of moss, obtained in Lake Superior region, and according to the Cleveland *Plaindealer*, affirms that it makes beautiful white paper without any peculiar process. The moss is represented to exist in great quantities on Isle Royal, and several other localities in the vicinity, and can be procured at a very moderate cost.

Mozart's Requiem.

The great composer Mozart was so absorbed in music, that he was a child in every other respect. Like all weak-minded people, he was extremely apprehensive of death; and it was only by incessant application to his study that he prevented his spirits from totally sinking under the fears of approaching dissolution. At all other times he labored under a profound melancholy, during which he composed some of his best pieces, particularly his celebrated Requiem. The circumstance attending it were very remarkable.

One day, when his spirits were unusually pressed, a stranger, of a tall, dignified appearance, was introduced. His manners were grave and impressive. He told Mozart that he came from a person who did not wish to be known, to request he would compose a solemn mass, as a requiem for the soul of a friend whom he had recently lost, and whose memory he was desirous of commemorating by this solemn service. Mozart undertook the task, and engaged to have it completed in a month. The stranger begged to know what price he set upon his work; and immediately paying him one hundred ducats, he departed. The mystery of this visit seemed to have a very strong effect upon the mind of the musician. He brooded over it for some time, and then, suddenly calling for writing materials, began to compose with extraordinary ardor. This application, however, was more than his strength could support; it brought on fainting fits, and his increasing illness obliged him to suspend his work. "I am writing the requiem for you," said he one day to his wife; "it will serve for my own funeral service." And this impression never afterwards left him. At the expiration of the month, the mysterious stranger appeared and demanded the Requiem. "I have found it impossible," said Mozart, "to keep my word; the work has interested me more than I expected, and I have extended it beyond my first design. I shall require another month to finish it." The stranger made no objection, but, observing for this additional trouble it was but just to increase the premium, laid down fifty ducats more, and promised to return at the time appointed. Astonished at his whole proceeding, Mozart ordered a servant to follow this singular personage, and, if possible, to find out who he was; the man, however, lost sight of him, and was obliged to return as he went. Mozart—now more than ever persuaded that he was a messenger from the other world, sent to warn him that his end was approaching—applied with fresh zeal to the Requiem; and, in spite of his exhausted state, both of body and mind, he completed it before the end of the month. At the appointed day the stranger returned; the Requiem was finished, but Mozart was no more.

IN AND OUT-DOOR AIR.—If a small portion of the air of a crowded room is made to pass up through distilled water, a sediment is left, which contains various colored fibers of clothing, and portions of hair, wool, bits of human skin, or scales, with a kind of fungus growth, with its particles of reproductions, which adhere wherever they strike or fall on wet surfaces, or bruises, or sore places, and grow wherever they adhere; there is also a small amount of sand and dirt, with great numbers of the various forms of animal life.

No wonder, then, that the blood is soon tainted and corrupted by making sitting apartments of our chambers, by spending hours in crowded assemblies, or stage coaches, or railroad cars, while every breath we draw is a mouthful of monster life.

But if that room be emptied for a few hours, and a portion of its atmosphere be treated in the same way, nothing will be found but a little sand and dirt, a few fibres of wool and cotton, only a trace of fungus, but no animal life, and no bits of skin and hair, and scales of dead human matter.

If five times the amount of neighboring outdoor undergoes the same process, a fibre of wool or cotton is now and then found, a little sand and dirt, with specimens of fungus and their atoms of reproduction, but no traces of dead animal matter, and no signs of organic life; thus showing that in close apartments we are surrounded with organic living bodies, and that animal matter, living, dead, or decaying, loads the atmosphere which we breathe in chambers of our dwellings and crowded rooms, and that these corrupted particles are swallowed, and are breathed into the system every moment of indoor existence, thus strongly urging us, by all our love of pure blood and high health, to hurry from our chambers at the earliest moment in the morning, and to consider every hour of out-door breathing a gain of life.—[Hall's Journal of Health.]

UNHAUGHT WIVES.—A country lass, not long married, was told by her husband to boil him some eggs, and to "boyle 'em soft." He went out a while, and on his return they were boiling, but not ready. He waited long, and then shouted, "Are those eggs noon ready yet?" "Now," said she, "they are not; for, sithe, aw've boylt 'em aboon an heaver, an thir no softer yet." Now, he did not care much about this; but when he saw her take the child's night-cap off its head to boil his dumpling in one morning, he declared that "he couldn't stan' it."—[Sketches of Lancashire Life.]

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Talleyrand and Arnold.

There was a day when Talleyrand arrived in Havre on foot from Paris. It was the darkest hour of the French Revolution. Pursued by the blood-hounds of this reign of terror, stripped of every wreck of property, Talleyrand secured a passage to America, in a ship about to sail. He was a beggar and a wanderer to a strange land, to earn his daily bread by daily labor.

"Is there any American staying at your house?" he asked the landlord of the hotel. "I am bound to cross the water, and would like a letter to a person of influence in the New World."

The landlord hesitated for a moment, and then replied:

"There is a gentleman up stairs either from America or from Britain, but whether from America or England, I cannot tell."

He pointed the way, and Talleyrand—who, in his life, was bishop, prince and minister—ascended the stairs. A miserable suppliant stood before the stranger's door, knocked and entered.

In the far corner of the dimly lighted room sat a man of some fifty years, his arms folded and his head bowed upon his breast. From a window directly opposite, a flood of light poured upon his forehead. His eyes looked from beneath the downcast brows, and upon Talleyrand's face with a peculiar and searching expression. His face was striking in outline, the mouth and chin indicative of an iron will. His form, vigorous even with the snows of fifty, was clad in a dark but rich and distinguished costume.

Talleyrand advanced—stated that he was a fugitive—and, under the impression that the gentleman before him was an American, solicited his kind and feeling offices.

"He poured forth his history in eloquent French and broken English.

"I am a wanderer—an exile. I am forced to fly to the New World without friend or home. You are an American. Give me then, I beseech you, a letter of yours, so that I may be able to earn my bread. I am willing to toil in any manner—a life of labor would be a paradise to a career of luxury in France. You will give me a letter to one of your friends? A gentleman like you, doubtless, has many friends."

The strange gentleman rose. With a look that Talleyrand never forgot, he retreated towards the door of the next chamber, his eyes looking still from beneath his darkened brow.

He spoke as he retreated backwards—his voice was full of meaning—

"I am the only man in the New World who can raise his hand to God and say—I have not a friend—not one in all America."

Talleyrand never forgot the overwhelming sadness of the look which accompanied these words.

"Who are you?" he cried, as the strange man retreated to the next room; "your name?"

"My name," he replied, with a smile that had more of mockery than joy in its convulsive expressions, "my name is Benedict Arnold."

He was gone. Talleyrand sank in the chair, gasping the words—

"Arnold, the traitor."

Thus, you see, he wandered over the earth, another Cain, with a wanderer's mark upon his brow.

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ancient abode of an Indian tribe that was annihilated by one of these marauding excursions, and this accounts for the quantity of skulls, of different types, in the same state of preservation, being found in the condition as above described by our informant.

It has been proposed to establish a printing press on board the Great Western, the mammoth ship now being built in England for the Australian trade, and to issue a daily paper during the voyage. In connection with this there is to be a reading room, well supplied for the use of the voyagers. This great ship will accommodate two thousand passengers. This will make a very handsome subscription list for each trip, and as she is expected to make eight or ten voyages each year, the *Marine Journal* ought to be a paying concern.

Evil thoughts, like unwelcome guests, make no part of a family, and will depart if not encouraged to stay.

There is a mean in all things. Even virtue itself hath its limit, beyond which it ceaseth to be a virtue.

Agents' Names.

Those following persons will please act as Agents for *The Western Standard*.

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The various Elders laboring in the States will please act as Agents for the *Western Standard*, and forward names, subscriptions &c., to this Office.

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Daniel Taft & Co.

Will run a line of Stages carrying the U. S. Mail from

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Also carrying passengers and the U. S. Mail from San Bernardino to G. S. L. City, in Utah Territory, and from G. S. L. City to San Bernardino, leaving both San Bernardino and G. S. L. City on the 1st of each month, without fail.

A liberal deduction from the usual rates of fare will be made to parties and families, Los Angeles, May 7th, 1856.

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BOOKS FOR SALE.

We have received, and have on hand, the following works,—imported by Elder F. P. Pratt

—Illustrative of the doctrines of the Church of Jesus Christ of LATTER-DAY SAINTS: they can be had by applying at the office of *The Western Standard*, 1184 Montgomery Street.

ENGLISH.

Book of Mormon

Doctrines and Covenants

Voice of Warning, cloth

do do calf

do do morocco

Key to Theology, cloth

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do do calf

Life of Joseph Smith, cloth

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Glimpses at Scripture and Reason

22-23

24-25

26-27

28-29

30-31

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34-35

36-37

38-39

40-41

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